Epistolus

Si dis Beatus Sapiens
vel primum Solem non
adorabit Nondum de
sapiens, Si stultus non sapiet
dabit

Seneca Epist 66

Talis Sapiens status
qualis mundi Status super
Lunam, Semper ille Idem

Idem Epist 9

Nisi Sapiens sua non placent:
omnis Stultitia Laborat fast=
dio sui

Apollonius Tyanen
Ego quod sum de nulla Pecunia
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THE DANGER OF Discontentment,

Intreated of in a

Sermon preached at Crowhurſt in Surrey the ninth of Iuly 1598.

By Simon Harward.

Imprinted at London by
W.W. for R. Iohnes.
1. Ian. 1599.

THE DANGER OF DISSENTIONS.

A Sermon preached at Christ-Church Hospital

BODLEIANA

Imprinted at London by

TO THE RIGHT

VVorshipfull M. Edmunde Bowyer Esquire; and M. Iohn Bowyer his brother, mercie and peace be multiplyed in Christ Iesus.

FOr as much as some *yeeres since (Right Worshipfull) it pleased you so courteously to accept that Sermon, which at your request I then published, as concerning* The fruites of our repentaunce towardes God; *wherein* Dauid Psal.1. *doth place* The chiefest blessednesse and felicitie of man: *I haue thought good to adde thereunto this Sermon, which I made at the same Church (where you, and others, Iustices & Gentle-*

men were assembled on the ninth of Iuly last past) vpon a part of the first Lesson, by the order of our Church appoynted for that Sabboth, as concerning that duetifull contentment of minde, which (as good subiects) we owe all to our Prince and Countreys: that as in the first we are put in remembrance of our duetie towards the Lord of Lords, and Prince of Princes: so in this other, as well we which vttered and heard it, as others into whose handes it shall come to be read, may be admonished of those loyall affections which we ought continually to beare to our most gracious Soueraigne, and our established Common-wealth. As I am well assured that these affections are, and haue alwayes bin throughly setled in your faythfull hartes; so I doubt not, but ye are also as fully desirous, that by this slender labour, and by all meanes possible, others may be allured & drawen to the like disposition. Thus heping that you will as louingly

accept

accept the reading and publiſhyng, as you haue already done the hearing, I commit this my ſhort Diſcourſe to your Worſhippes, and you and it to the bleſſing of the Almightie. From Tondridge this. xij. of Iuly. 1598.

Your Worſhips
aſſured in the Lord,

Simon Harward.

THE EPISTLE

1. Sam. 12. 19.

We haue added a vvickednesse to all our other sinnes, in asking vs a King.

When Nachash the King of the Ammonites (Right Worshipfull and beloued in Christ) had now brought the inhabitantes of Iabesh Gilead into so greate distresse, that onely vpon seauen dayes respite they were to yeelde vp their Citie into the enemies handes vpon a very hard condition (which was, that euery one of the Citizens should haue his right eye plucked out.) The people of Israel, partly because they saw Samuel their Iudge to be olde and feeble, and partly, because they perceiued the sonnes of Samuel, Ioel and Abiah, though ruling in the place and stead of their Father; yet not walking in the wayes and steps of their Father, as dispayring to haue

any ayde or deliuerance by their Iudges, (in which state of gouernment, God had for many yeeres so happily preserued them) They come (with one consent) to their Iudge, and desire that they may haue a
1.Sam.11.12 King, Samuel when he had vsed many meanes, and many forcible argumentes to dissuade them from this their malcontented and dispayring minde, and seeing euidently that no perswasions could take any place in their wilfull hartes, doth now at the last, call vpon the Lord in the time of Wheate-haruest, for a sodaine and miraculous thunder and stormе of raine, that thereby, as it were by an other voyce of God, the people might be further certified, both how greeuously they had offended, and how for their offence the Lorde was highly displeased with them: When the Israelites saw apparantly that Samuel had no sooner called vnto the Lord for that thunder and raine, but that presently his request was heard, and that in terrible manner, in the sight and hearing of the whole people, they were astonished: and being wonderfully striken with sodaine feare, They desire *Samuel* to pray to the Lord for them, that they die not,

adding

adding these wordes (which now I haue read) as a reason of their petition, and a confession of their desart: For (say they) we haue sinned, besides all our other sinnes, in asking vs a King. What this offence was which the Prophet doth seeke so many wayes to lay open vnto them, it shall the better appeare if we consider these two especiall obseruations.

First, the mightie prouidence, and infinite goodnesse of God extended towardes that people, so many yeeres together, during the tyme of the gouernment of the Iudges. And secondly how small & weake the occasions were for the which they desire to shake off that blessed gouernment: as also on the other side, what great and waighty causes they had to haue bin contented with that estate wherein God had so long and so miraculously protected them.

How long the people had liued, deliuered, defended, and gouerned by Iudges, S. Augustine doth record it in his 18. booke *de Ciuitate Dei*, where he affirmeth, that at that time wherein Rome was buylt (which was by Romulus, in the time of Iosias king of Iuda) the Hebrewes had bin seauen hun-

Aug. de Ciuitate dei, lib 18. Cap. 22.

dred and eighteene yeeres in the land of Canaan; whereof (sayth he) seauen & twentie appertaine to Iosua, three hundred twentie and nine to the Iudges, and three hundred sixtie and two to the Kinges: where he maketh three seuerall estates of Gouernment, vnder which it pleased God that his people Israel should liue. The first was vnder Dukes, as in the dayes of Moses and Iosua. The second was by Iudges, which differed from Iosua, for he was appointed a gouernour in the time of prosperitie, when Sehon the King of the Amorits and Ogge the King of Basan were ouerthrowne and vanquished: but the Iudges were first inaugurated and inuested into their callinges in some great distresses, by the affecting of some notable deliuerance. Neither were they like the Dictators, aduaunced amongst the Heathen; for they were chosen by the voyces of men, but these by the voyce of God himselfe. They were chosen out of men of greatest accompt, and best furnished for the vndergoing of such a charge; but these were rayled vp miraculously out of the inferiour sort, and lowest degrees of people, and inabled extraordinarily

rily by the gyftes and presence of the Almightie, as it is layd in the second Chapter of the *Iudges*: The Lord rayſed vp Iudges, which deliuered them out of the handes of their oppressours: And when the Lord did raise vp any Iudges, the Lord (as it is layd there) was with that Iudge, and did deliuer the people out of the handes of the enemies all the dayes of that Iudges life. Iudg.2.16. 18.

There were also many differences betwixt them and the Kinges which followed. In the Kinges, succession of blood tooke place: in the Iudges it tooke no place. The Kings, had a greater authoritie in ruling and commanding then the Iudges would chalenge. The affayres hauing good successe against the Madianites, the people offered to Gedeon, that he should Reigne as king ouer them: But Gedeon answered, Neither will I reigne ouer you, neyther shall my childe reigne ouer you: but the Lord shall still raigne ouer you. The Kinges were some of them holy, and some wicked: the Iudges were all the faythfull seruantes of God, though some times erring, yet alwayes rysing againe by repentance. The Kinges dis some of them saue Iudg 8.22. Heb.11.32. Iudg.2.18.

the

the people from inuasions, and some not: but the Iudges did euer deliuer them from the hands of their oppressours: And therefore they haue the Hebrewe name *Moshegrim*, Sauiours, giuen vnto them, as in the
Iud 3 9. thirde Chapter of the Iudges it is sayd of Othoniel, that the Lord did stirre vp a Sauiour vnto the children of Israel. And
Nehe 9.27. in the ninth of Nehemias, where there is mention made of the former mercies of God during the time of the Iudges: it is added, that God of his mercie gaue his people Sauiours, who saued them out of the handes of their aduersaries. Some do adde hereunto, that the Iudges more then any other, were the most euident types and figures of that deliuerance which we haue by Christ, from the tyrranie of sinne, death, and Sathan.

A fourth kinde of gouernement, vnder which the people afterwarde liued, is mentioned by Iosephus in the .xx. chapter of his
Ioseph Antiq. lib. 20. Cap. penult Antiquities, μετὰ δὲ τούτων τελευτὴν ἀριστοκρατία μὲν ἦν ἡ πολίτευσις, πλεῖστα δὲ πρόσταγμα τὸ ἔθνος εἶχε περὶ τὴν ἱερωσύνην. After the death of these (to wit) Herod and Archelaus, their gouernment was *Aristocratie*, wherin the chiefe authority of the nation

tion was committed to the High-priestes. Of that gouernment he maketh mention before, when he declareth how Gabinius had diuided the Kingdome into fiue parts; and ordeyned fiue Counsayles, called *Synedria*: he sheweth what ensued of it, καὶ οἱ μὲν κατηλλαγμένοι τῆς δυναστείας ἐν ἀριστοκρατίᾳ ἦσαν They altering the gouernment, lyued in *Aristocratie*. They had then, and long before, three seuerall orders of their counsayles: one was an authoritie geuen to three chosen Men, who should decide all causes in money matters. The second was a councell of twentie three Iudges: they were to heare the causes of lyfe and death. The thirde was a councell of seauentie one: their office was to determine of most waighty matters, of the high Priesthood, or of a whole Tribe, or of a false Prophet. Concerning the excellencie of euery one of these foure gouernmentes, and which of them ought to haue the preheminence to be most to be desired amongst Christians, I holde with Caluin, *Valdè otiosum est, quis potissimus sit politiæ status a priuatis hominibus disputari, quibus de constituenda aliqua republica deliberare non licet.* It is a very idle thing,

Ioseph Antiq. lib. 14. cap. 10.

Caluin. instituc. lib. 4 cap. 20. sect. 8.

thing, that about the best estate of gouernement, a disputation should be had amongst priuate men, who haue no authority to consult of ỹ ordering of any Common-wealth. It is a most singular token of the mightie power and prouidence of God, that so manie seuerall Nations ouer the face of the whole worlde, are vpholden and maynteined by so many seuerall sortes of gouernementes. That *Quemadmodum non nisi inæquali temperatura elementa inter se cohærent, ita hæ regiones sua quadam inæqualitate optimè continentur*: As in bodily essences, the foure elementes do cleaue togither by vnequall temperaturs, so as it were by acertaine inequalitie, all these seuerall countries are holden togither: But for euery particuler Nation, he very well requireth, that *Voluntàs Domini satisfaciat*: The will of God ought to sufficc euery man. *Si illi visum est reges, regnis præficere, liberis ciuitatibus senatus aut decuriones, quoscunque locis præfecerit in quibus degimus, nostrũ est ys nos morigeros ac obedientes præstare*: Whether it please God to place Kinges ouer kingdomes; or to set Senatours, Counsailours, and Aldermen, ouer free Cities, whom so-

cuer

euer the Lord shall establish in those places wherein we liue, we ought to yeelde submission and obedience to them.

Some do highly aduaunce the gouernment of many, because many are not so soone corrupted as one may be; euen as a great quantitie of water will not so soone putrifie, as will a small portion: But these must on the other side consider, that it is a great deale more hard to finde many good, then one: and it is most likely, that such a one will proove best, whom the Nobilitie of Royall blood, and Princely ensamples of predecessours, do inuite vnto vertue. They rest much vpon the libertie which ought to be in man, and whereunto (they say) man is borne: But we see, that (by nature) as some are framed fit to commaund, so others are made fit to obey. It is an excellent kinde of libertie, when men being set free from the thraldome of their owne lustes, do vnder the rule of superiours, obey godly and holsome lawes. As the Orator doth well describe a Free-man, *Qui legibus non propter metum paret, sed eas sequitur atq; colit quia id salutare maxime esse iudicat*, Which doth not obey the Lawes for feare, but doth Tul. parad. penult.

fol-

follow them and imbrace them, because he doth iudge it a thing holsome and necessarie for the safegarde of man. For better it is to dwell where nothing is lawfull, then to dwell where all thinges are lawful.

Iudg.2.16.

The Iudges which were appointed in a kinde of Aristocratie, are sayd to be rayled vp of God. So also the same is sayd in other places of Kinges. The wisedome of God doth pronounce it: By mee Kinges doe reigne: and Princes decree iustice. Daniel sayth, that the Lord doth change times & seasons: he taketh away Kings, and setteth vp Kinges. Nabuchadnezzar in respect of his kingdome, is called The Seruant of God: and a iudgement is threatned against all people which will not submit their necke vnder his yoke. There is no power, but of God: and whosoeuer doth resist power, doth resist the ordinance of God. Of all powers, the authoritie of the King (who is named by the Apostle Peter such a chiefe or supreame power as for the Lordes sake, is to be obeyed) doth seeme first to be most agreeable to nature, as S. Ierome doth witnesse in his.4. Epistle: *In apibus principes sint, grues*

Pſal.21.3.

Prou.8.15.

Dan.2.21.

Iere.27.6.

Rom.13.1.

1.Pet.2.13.

Hieron. epist.4.ad Rusticum.

vnam

Vnam sequuntur ordine literato, Imperator vnus, Iudex vnus prouinciæ, in naui vnus gubernator, in domo vnus dominus, in quamuis grandi exercitu vnius signum expectatur. Bees haue their chiefe gouernor. The Cranes do follow one in exquisite order. There is one chiefe commaunder, one chiefe Iudge of a Prouince, one gouernour of all in the Shippe, one Maister in a house: In an armie be it neuer so great, the ensigne of one is especially regarded and attended on. In the body of man, though the limmes and partes be many, yet they all obey one head.

Secondly, most fit for the cutting off of seditions and rebellions: and therefore the Romains in all their extreamest dangers had recourse vnto this *Tanquam ad anchoram sacram*, as to their shoote anchor, as to their last & best refuge, as Liuy witnesseth, *Trepidi patres ad summum auxilium decurrunt, dictatorem dici placet*, The fearefull Senators did flie to their chiefest succour, (which was, to choose out one to haue supreame authoritie) whom it pleased them to cal a *Dictator*. And when Hannibal pressed the Romains *Ad dictatorem dicendum*

Liu. lib. 6.

Liu. lib. 22.

remedium iamdiu desideratũ ciuitas confugit, The Citie went to the chooſing and pro-
lib.6. nouncing of the Dictator, which was the remedie they long expected: Becauſe, as in an other place he writeth, *Dictatoris edictum pro numine ſemper obſeruatum eſt,* The commaundement and proclamation of the Dictator, was eſteemed to be as the voyce of God: there was no appealing
l.b.2. from him. *Agedum dictatorem à quo prouocatio non eſt creemus:* Come (ſayd the Con-
lib.6. ſull *Appius*) let vs make a Dictator, from whom it ſhall not be lawfull for any man to appeale. *Tantus erat Dictatoris terror apud hoſtes vt eo creato ſtatim à mœnibus diſceſſerint.* So great was the terrour of the Dictator, euen amongſt the enemies, that as ſone as he was created, they raiſed their ſiege and departed. Wherby appeareth playnely, that the ancient Romains as wel in warre as in peace, founde this as a ſure anchor holde againſt all ſeditions and dangers, to enioy one, ſuch a Magiſtrate, as from whom there ſhould be no appeale, and whoſe authoritie ſhould poſſeſſe, as it were, the roome of God vpon the earth. The Carians were once a wealthy and flouri-

ſhing

shing people: but by seditions, which came by the hauing of many heads & gouernours, they were brought to ruine and vtter desolation: wherevpon there arose a prouerbe,

πολλοὶ στρατηγοὶ κακείαν ἀπώλεσαν.

Multi duces disperdidere Cariam, Homer. I.

Too many Guydes vndid the countey Caria.

When many Souldiers were mutinous, prudent Vlysses did represse them with these wordes,

οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω εἷς βασιλεύς.

Multos imperitare malum est, rex vnicus esto.

Tis not good too many to rule,
let onely be one King.

Which verse (as *Æmilius Probus* doth testifie) *Dion* did also vse when *Heraclides* began his faction.

Thirdly, the gouernement of one Monarch doth seeme to resemble most liuely the image of Gods power & maiestie: For as in the firmament, the Sunne, Moone, and Starres, do as it were represent some image of the glory of the Eternall: So the rule of Monarches, in their seuerall kingdomes vpon earth, doth call to our consideracions the gouernment and high maiestie

of the omnipotent God. And most certainly at this time of the alteration of the estate of the Jewish common-wealth, the wil and
Psal.22,3. purpose of God is in his seruant king Da-
Psal.2,6. uid, to erect an Image & type of the kingdome of Christ. But here (may some say) If the will of God were now in Dauid and his posteritie, to set foorth a figure of the kingdom of Christ, how can the Israelites be said to sinne so great a sinne, in asking a king, when they asked onely that, which was determined in the purpose of God? Why doeth the Lord so punish their request, in sending them so wicked a king
1.Sam.13 11 as was Saul, who besides his often and wil-
1.Sam.15,9. full disobedience against the cõmandement of God, did most cruelly murder the priests
1.Sam.22, 18. of God, causing to bee slaine at one time fourescore and fiue, which ware the linnen Ephod, if in desiring a king, their will did concurre with the will of God? Yee are heere to obserue, that the Israelites had no respect to the purpose of God, but onely they shewed foorth the fruites of despairing and malcontented affections. In the spoile
Iob.1.15, of the goods of Iob, the Caldeans and Sa-
17,21. beans had no regarde to the will and pur-

pose

pose of God, which was most iust and holy to examine sharply one of his seruants, and to make him a schoolemaster of patience to all posteritie: their desire was onely iniuriously to enrich themselues with the spoyle of Iob. In the death of our sauiour Christ, the high Priestes, Scribes, & Pharises had no respect to the will of God, which was most mercifull and iust, by that all sufficient raunsome for sinne, to saue all belecuers: their intent was onely to bee reuenged of him, whom they hated with deadly malice. Euen so, these Israelites haue no desire here to obey the secret decree of God, in the kingdome of Dauid and of his offspring, to set out a resemblance of the kingdome of Christ, but onely their purpose is, with a desperat discontentment to shake off the gouernment of their good iudge Samuel, contrary to the reuealed wil of God, which had before decreed, that Whosoeuer was approued to be raised vp of God for their deliuerer, he should afterward iudge Israel all the dayes of his life. And therefore they worthily receiue a punishment of their obstinate disobedience against the expresse commandement of God. And yet notwith-

Act. 2. 23.

Iud. 2. 18.

standing this historie doeth shew vs that the appointment of God was performed in Samuel, who is said, To haue iudged Israel all the dayes of his life. Seuen and twentie yeeres and seuen moneths hee had iudged, when Saul beganne to reigne. Two yeeres was Saul king: for although he liued aboue twelue yeeres after that hee was elected king, yet forasmuch as in the second yeere hee was denounced to bee reiected of God, his kingdome is named to be but of two yeres in continuance. And during that time also, ỹ authoritie of Samuel is not abolished, for euen in these affaires against Nachash the Ammonite, a punishment was in a publique Proclamation threatened against euery one which would not followe Saul and Samuel, although in the Actes of the Apostles, because the kingdome is the more excellent state of gouernment, the whole fourtie yeeres be attributed to Saul, as the greater power and maiestie, swallowing vp the lesse. As concerning the miraculous prouidence of God extended towardes the Israelites during the time that Samuel was their Iudge, there neede no further testimonies, but that onely place in the

1. Sam. 7, 14.

1. Sam. 13, 2.

1. Sam. 11, 7.

Act. 13. 21.

the seuenth chapter of this booke, wher it is sayd, That the hand of the Lord was against the Philistines all the dayes of Samuel. The Philistines were the deadliest and fiercest enemies that euer molested the Israelits. Seeing then that God ouerthrew their cruellest & mightiest enemies, & that not once or twice, but euen al the dayes of Samuel: what a wretched ingratitude was this, that because a few aduersaries had gotten aduantage against one of their Cities, they should therfor vnthankfully shake off that happie gouernment, vnder which God had graunted them so many triumphant victories? But what were the causes of this their vnkind & froward desire of alteration? First they would be like to other nations rounde about them, as they say: Make vs a King to gouerne vs, like all other nations. And afterward againe: We will be like all other Countries, a King shall iudge vs, and goe out before vs, and fight our battayles. Forraine gouernementes, although they be in them selues most excellent (as no doubt those were which were established vnder kings) are not to be drawen as ensamples to other nations

1. Sam. 7, 13.

1. Sam. 8, 5. 20.

wherein another estate of gouernment hath alreadie taken place. Wee cannot affirme that because this or that is nowe done in the
Joh.12,42. common wealth of Geneua, or because this or that was once done in the Elderships and Councels of the Iewes, therefore the same ought to bee done in other seniories and assemblies where there is not that *Ius gladij*, that ciuill authoritie & power, which we see plainly was in them. Their Synagogues had the ordering of ciuill punish-
Math.10,17. ments, to condemne to bee scourged, those whom they iudged to offend: they could send
Math.26,47, out officers with swords and staues to ap-
47. prehend Christ, they could examine witnesses against him, and binde him and deliuer him to Pilate. And whereas when Pilate bade them take him and iudge him after
Joh.18,31. their owne lawe: they answered, That it was not lawfull for them to put any man to death, Chrysostome doeth one way expound it, that it may well bee meant of that kinde of death, which (to aggrauate the shame) they sought especially to haue executed on Christ. For otherwise they had authoritie to stone to death, as it may seeme that Steuen was condemned by them, be-

cause

cauſe as the lawe was, that the witneſſes ſhould caſt the firſt ſtone, ſo the witneſſes in the ſtoning of Stephen, doe orderly lay downe their clothes at the feete of Saul. In the Chapter following, their power doth extend to draw out men, women and children, and to thruſt them into priſon: which authoritie Saul could put in execution at Damaſcus, much more at the citie Hieruſalem. Deut.17,7. Act.7,58. Act.8,3. Act.9,1.

Tertullus their Orator doeth acknowledge this before the gouernor Fælix when he ſayth of Paul, We tooke him, & would haue iudged him according to our law, but that the chiefe captaine *Lyſias* came vpon vs, and with great violence tooke him out of our handes. Act.24.6.

The enſamples of thoſe which are chiefe gouernors in Ariſtocratie, ought not to be drawen vnto them which are ſubiects vnder a Monarchie. There is in euery dominion a ſupreame power, which the Greeks do cal call ἀκραν ἐξουσίαν and κυριον ἀρχὴν the Latines *Maieſtatem*, the Italians *Signoria*, and we in England do name it by the French word Soueraintie. Whereſoeuer that chiefe authoritie doth remayne, whether it be in one.

or in many, from thence must be deriued the ordering of all thinges, both in Church and Common-wealth.

1.Sam.8.20 These Israelites here desire that they might haue a King to goe before them, & to fight their battayles. Their request had not displeased God, had there not been before an other forme of gouernment established amongst them: for otherwise of a Monarchie, that may well be sayd which S. Augustine doth write against Faustus the Manichee, *Ordo ille naturalis mortalium paci accommodatus hoc poscit vt suscipiendi belli auctoritas atq; consilium sit penes principem, exequendi autem iussa bellica ministerium milites debeant paci salutiq; communi.* The naturall order most fit for the peace of mankind, doth require this; that the authoritie and counsell of taking Warre in hand, be in the power of the Prince: and the dutie of executing the commaundementes of Warre, is a thing that the Souldiers doe owe, for the maynteinance of the peace of the Common-wealth. And a litle after,

Aug. contra Faustum Manichæum lib.22 cap.75. *Vir iustus si forte sub rege etiam sacrilego militet, rectè possit illo iubente bellare, ciuicæ pacis ordinem seruans, cui quod iubetur vel non esse*

contra

contra dei præceptum certum eſt, vel vtrum ſit certum non eſt, ita vt fortaſſe reum regem faciat iniquitas imperandi, innocentem autem militem oſtendat ordo ſeruiendi. A iuſt man, if he be a Souldier vnder his King being wicked, may at his commandement fight, keeping the order of ciuill peace with his fellow ſubiectes, when that which is commaunded is not directly againſt the word of God: or whether it be or no, it is not certainely knowne; ſo that perhappes a ſinne in commaunding may make the king guyltie, and yet the order of obeying may declare the Souldier innocent. When God ruled his people by Moſes and Ioſua, they as Dukes and Magiſtrates, diſpoſed all thinges both in warre and peace, in ouering both Church & Common-wealth, in cauſing the people to be circumciſed, in buylding Aulters, and euery way gouerning the charge committed to them. When afterwarde he rayſed vp Iudges, he enduced them not onely with warlike vertue, but that they might better alſo reforme abuſes in the Church, he gaue ſometimes to the Women, as vnto Debora: ſometimes to Men, as vnto Samuel, the ſpirit of prophe-

Num. 13,3.
Ioſu. 11.
Ioſu. 6,6.
Iudg. 4,4.
1. Sam. 3,20

cying.

eying. When after, he established Kinges, the Scriptures do plentifully declare vnto vs what supremacie was graunted to them ouer all persons, and in all causes, as well ecclesiasticall as ciuill. Dauid armed his people with the authoritie of the swoorde, against all their publike enemies: he caused the Arke to be remooued from a priuate mans house: he placed the orders of the Priestes and Leuites, and had a principall care to finde out a seate for the Lordes seruice, an habitation for the mightie God of Iacob. Salomon deposed the wicked Priest Abiathar, and placed Sadoc a better in his roome. He established the orders of the Leuites and other officers: and (least any man shoulde thinke that Salomon did herein more then he might) it is said by expresse wordes that this his charge of the Church was the commaundement of Dauid the man of God. Asa armed his people against the enemies of Gods Church, he made a decree, that they should be slaine which would not seek and worship the Lord God of Israel, hee deposed Maacha from her regencie, because of her idolatrie. Iehosaphat ordered the warres of the house of

1.Chro.13.
1.Chro.23, 4.
Psal.132.5.
1.Reg.2,35.
2.Chro.8, 14.
2.Chro 14.
2.Chro.15. 13,16.
2.Chro.20. 3.

Iuda:

Iuda: he sent foorth Elisham and Iehoram Priests to instruct the people: he placed in authority the Priests and chiefe nobles for the iudgement of the cause of the Lord. Ezechias by lawfull warre withstood Sennacheribs vnlawfull oppressions. He repayred the temple, rooted out idolatrie, and appointed the courses of the Priests and Leuites. Iosias tooke order for the pulling downe of idolatrie, and the execution of the priests of Baal. Afterward when the Romanes had conquered Iurie, for as much as there is no power but of God, S. Peter doth also to them attribute this supremacie, calling the king a chiefe and supreme gouernour: and shewing also what manner of supremacie he hath: to wit, such a chiefe power as doeth extend it selfe generally to the punishment of euill doers, and to the praise of them that doe well. As largely then as goeth good or euill, that is, through the obseruation and breach of euery commaundement of either of the two tables, & throughout all nations that can bee either in the Church or commom wealth: so farre goeth the supremacie of Princes in their dominions, to shewe foorth their iustice in punishing,

2. Chro. 17. 8.
2. Chro. 19. 8.
2. Chro. 29. 1.
2. Chro. 31. 4.
2. Reg. 23. 4
1. Pet. 2. 13. Rom. 13, 4.

ing, their mercie in fauouring, and their loue in rewarding. Saint Paul speaketh as well of the Romane Emperours of his time, as also of all other higher powers which are to ensue in any other age or place, that they beare not the swoorde for nought, but are the ministers of God, to take vengeance of euill doers.

Rom. 13,4.

The second cause why these people desire to shake off the gouernment of Samuel, was, because his sonnes ruling in his steed, did receiue bribes, and peruert iudgement. Samuel doeth in this twelfth Chapter expostulate this matter at large with them, & is cleared sufficiently in the conscience, & testimonie of them all. The iniquities which his sonnes committed, were not because he did not prescribe good wayes vnto them, but because they did not walke in the wayes and steps of their father. If a man haue but a small familie, he shall yet be abused by some: What then must wee thinke of those higher powers, who haue so many vnder-officers in so infinite places, deriuing their authoritie from them? Salomon when hee commaunded Ioab to bee put to death for those wilfull murders which hee had

1. Sam. 8, 3.

1. Sam. 2, 3, 4.

1. Sam. 8, 2.

1. Reg 2, 22.

had before committed, ſaith, that he did thē *Patre ſuo Dauide inſcio*, His father Dauid not knowing of it. So herein Samuel his children, and in all ages vnder Chriſtian Princes, many thinges are done by inferiour Magiſtrates, which come not to the knowledge of ſuperiour powers, and whereof no fault is to be imputed to them, ſeeing the offences proceede not of want of good and hollome lawes : but, for that there is not due obedience yeelded vnto them.

The thirde cauſe, why they ſo greedily 1.Sam.8,1.
gape for alteration, was, becauſe they diſtruſted in the power and prouidence of God. They thought that the weakeneſſe of aged Samuel, was not ſufficient to deliuer them from the oppreſſion of Nachaſh the Ammonite. The puniſhment which God layde vpon their diſtruſtfull forefathers, might haue been a ſufficient warning to them, to haue ſhewed them the greeuouſ- Num.13,3.
neſſe and horror of this ſinne. When Moſes had ſent of euery Tribe one, to view the land of Canaan (amongſt whom, were Ioſua, of the tribe of Ephraim; and Caleb, of the tribe of Iuda :) at their returne, many

of

Nū.13,34. of them gaue great reportes of the power and strength of the Canaanites, that they were mightie men, like Giants, and the sonnes of Enachim: and that the Israelites were but as Grashoppers in respect of them. The people began by and by to murmure & dispayre, and to prepare a returne into *Ægypt*. Iosua and Caleb did what they could to encourage the people, bidding them not to feare, for (say they) they are but bread for vs: the Shield is departed from them: the Lord is on our side: But the Israelites were so farre from receiuing comfort, that they cried out one to an other, to sling stones against their comforters. This distrusting minde did so highly displease God, that they were cut off and destroyed with many feareful plagues, so that of aboue sixe hundred thousande of them, there came but two into the land of Promise. The Lord had let that people see by sundry ensamples, that there is no power so small, but that hee is able sufficiently to strengthen it against the enemies of his trueth. Abraham hauing but three hundred and eighteene men, ouerthrewe the power of fiue Kings. Samson with a iawe

Num.14.2, 9.

Psal.78,18.

Num.26. 64.

Gen.14,14

bone

bone slew a thousand, Sisera the captaine of the hoste of Iabin king of Canaan, was of great strength, he had 900. charets of yron, yet was he slaine at the last by the hands of a silly woman. And to Samuel, though he were old, yet ỹ Lord gaue him power to his dying day, to subdue and keepe vnder the haughty Philistines. By this cõtinual experience of ỹ power of God, they might haue euidently seene, that there is no strength so feeble, but God can plentifully inable it, for the fighting of the Lords battayles: and thereupon they should haue gathered courage and comfort, & not with such wretchlesse vnthankfulnesse, started backe from the liuing God. What a most ingratefull part was this, when Samuel had so long time propounded vnto them the heauenly trueth of God, and for the space of about. xxvii. yeeres, as a most carefull Magistrate defended them from all inuasions & oppressions, now in olde age to forsake him, & as weery of his gouernment, to desire a King to be placed ouer them? These Israelites do deale with Samuel, as afterward the subiectes of Dauid did with their king, at the time of the rebellion of Absolom. Dauid had then

Iudg. 15, 15.

Iudg 4, 13. & 22. 1

1. Sam. 7, 13.

1. Sam. 3, 20

reigned.xxx.yeeres, & therefore was about lx. yeeres of age (for he was about. xxx. yeeres olde at the death of Saul.) How his people did cary them selues in Absoloms conspiracie, he declareth him selfe in his. 3. Psalme, wherin he complaineth that in that his time of neede, he found many so to become his enemies, that in most despitefull maner they obiected vnto him, that there was no helpe for him in his God. But these vnfaythful Subiectes, were like vnto the Swallowes which cary with vs in the Spring and Sommer, but in the colde of Winter doe wholly forsake vs: they were like the Doues, which sit vpon the house in fayre weather: but if once a storme do come, they are presently gone: or rather they were like that currish kind of lazy Dogges, that will fawne vpon their maisters by the fiers side, but if they see him goe abrode in foule weather, they are content to let him goe a lone: or like vnto cursed Vipers, seeing that as much as in them lyeth, they sought to rent the bowels of him of whom next vnder God they had their beeing, their strength, & wealth, and whatsoeuer they possessed. The sume of many in these our dayes, is by ma-

Psal. 3. 1.

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nie degrees more haynous and detestable, then was the offence of the Israelites in the dayes either of Dauid or of Samuel. They desired an exchange of their gouernour: but yet they desired to haue a King erected out of the middest of their brethren, according to the law in Deutronomie. Out of thy brethren shalt thou appoynt thy selfe a King: thou mayst not set ouer thee a stranger, which is not thy brother. How greeuously then do they offende, which desire to haue brought in vpon their Prince a forraine power, ỳ power of a Priest of Rome? How horrible is their sinne (if there be any such monster in nature) that do gape for the inuasion of a forreine Prince, to weaken or abrogate that authoritie, which right, and blood, and the law, hath placed ouer them? What measure we should looke for of Strangers, the dealinges of the Spaniards in the Low-countries may be a sufficient warning vnto vs. Their Nobles haue been murdered, their auncient inhabitants spoyled, or driuen to flie their natiue soyle. Their famous and flourishyng Cities so oppressed and dispeopled, that the grasse doth grow in those streetes, which haue bin here-

Deut. 17. 15.

tofore by wealthy Citizens and Marchants so notably frequented and replenished. Naples may likewise serue for instruction herein: where, when the Spaniards preuayled, they were presently most miserably plagued with many new taxes & tributes, whereof before, they neuer had mention. No man could haue a fire, but he must first pay sixe shyllinges for the chimney: none permitted to eate sundry kindes of meates, but first he must fine for them: none to kill a Fowle, but first sticke vp a fether to giue warning for the Impost: so that the farmer of the Buteherie & Poultrie, receiued dayly the summe of three hundred Duckets. None fared the better because he bare the name of a Catholick. Religion was not the thing which the hungry Souldiers respected: Protestant or Papist, if he were rich, and had a fleece, all was one.

1.Sā.8,3.11. The Israelites found them selues greeued, that Samuels children receiued some thinges of them: But by S[redacted]uels answere it may appeare, that the receiptes of his sonnes, were nothing to those infinite taxes & oppressions which a Tyrant should bring vpon them. It was well sayd of the Poet,

Tempo-

Temporibus diris igitur iussuq; Neronis
Longinũ, & magnos Senecæ prædiuitis hortos,
clausit et egregias Lateranorum obsidet ædes
tota cohors. &c.

Iuuenal. Satyr. 10.

In bloody times, and in rage of Nero the tyrant Longinus great substance, gardens of Seneca, buildinges of Laterans serue for fit spoylinges for the men armed.

Quintus Aurilius, when he (hauing a faire house in Alba) was drawen to execution in the tyrannie of Sylla, cryed out, O house at *Alba*, thou wast the cause of my death! In ciuill vprores, and in inuasions of strangers, no man can chalenge any priuiledge for his integritie or profession. Be they Catholiques in name (as are now the Romanistes) or Catholiques in deede (as are true faythful Christians) be they Ministers, be they Marchants, be they Recusants, be they Reformers, if they be wealthy, & haue any thing to loose, all is one. The most fearefull punishment of all, is that which Samuel doth warne them off, that when the Lord shal lay oppression and bondage vpon them, as a plague for their discontentment, they shall cry vnto the Lord for helpe, and not be heard: Ye shall cry out (sayth he) at that day, because of the King which you haue chosen to your selues, and the Lord

1. Sam. 8. 18.

at that day will not hearken vnto you. There are three especiall dueties required in all good Subiectes in any established Common-wealth, whereof euery one is wanting in these inconstant Israelites. The first is in hart to be loyall to the supreame Gouernour. Curse not the King (sayth the Wise man) no not in thy hart, least the birdes of the ayre doe cary the voyce, and the fethered fowles bewray thee. Whatsoeuer is amisse in superiour powers, seeing that (as Salomon witnesseth) The hart of the King is in the hand of the Lord: it is the part of vs that are inferiors, to pray to God to renew and guyde their hartes with his principal spirit: but in the meane time, in no case, either to take vp or moue against them, or once in hart to wish for the subuertion of their estate. When Nero, Caligula, or such Heathen tyrantes possessed the Scepter and Empire, yet did the Apostles of Christ Exhort euery soule to be subiect to them: and all prayers and supplications to be made to God for them. Pray for the life of *Nabuchadnezzar* king of Babilon, and for *Baltasar* his sonne, that their dayes vpon earth may be as the dayes of hea-

Eccl. 10, 20.

Pro 21.1.

Rom. 3.1.
1. Tim. 2.2.

Baruch. 1 11

uen,

uen, that ye may long do them seruice, and finde fauour in their sight.

The second duetie of a faythful Subiect, is in the ordering of his life, to abandon sinne and iniquitie: for (as Salomon declareth) For the iniquitie of the people, the Prince is often changed. These Israelites say, That they haue added this, desiring of a King, to all their other wickednesse, as their owne conscience accusing them of many other enormities. Looke how odious the name traytor is to the eares; and so greeuous in deede should sinne be to the soule and spirite: for whosoeuer doe by heaping sinne vpon sinne, draw downe a vengeance vpon the place where they inhabite, are by the sentence of the Wise man, found guylty of high treason against Prince and Countrey. There is (sayth the Prophet) no trueth, no mercie, no knowledge of God in the land: but by swearing, lying, murdering, stealing, & whooring, they breake out; and blood toucheth blood: therefore shall the land mourne, and the inhabitants thereof shall vtterly be destroyed.

Pro. 28, 2.

Hos. 4 1.

The third duetie is in tongue also to carrie him selfe loyall and duetifull. The Law

Exod.22.28 of Gods. Thou shalt not rayle vpon the
Iudges, nor curse the Ruler of
Num.12.2. thy people. The olde Israelites were some
Num.21.6. stricken with Leproses, some destroyed with
pestilence, with fierie Serpents, & many
fearefull kindes of death, because they mur-
mured against the Lords annoynted. These
Israelites here, do tread in their steps, when
1.Sam.12.12 because Iabesh Gilead their citie was in
great distresse, do therefore impute the fault
to the gouernment vnder Samuel. Such is
the wickednesse of many in our age, which
because some troubles, dearth, and scarcity,
are for a time befallen into, do therefore
murmure either against the Magistrate now
preached, or the Gouernment now established:
whereas in deede the occasion ought
chiefly to be ascribed to their owne vngodly
liues, and to their wilfull disobedience a-
gainst the lawes both of God and Soue-
raine. O saith God (by the psalmist) that my
Psal.81.13. people would haue harkened vnto my
voice: For if Israel would haue walked in
my wayes, I should soone haue humbled
their enemies, & turned my hand against
their aduersaries: I should haue fed them
with the flower of Wheate, & with Ho-

ney, out of the ſtony Rocke would I haue ſatiſfied them. When the Iewes (as it is in Ieremie) cryed out that thinges were not ſo cheape and plentifull amongſt them ſince they gaue ouer baking cakes to the Queene of heauen, as they were before, when they worſhypped the hoaſt of the Skies: where, I pray you, was then ỹ fault? Not in the woꝛde taught by Ieremie, but in the want of due obedience in the people to the voyce of God vttered by the Prophet. Euen ſo in theſe our dayes, the cauſe of the dearth and ſcarcitie which doth remaine amongſt vs, is not in the woꝛde now preached, oꝛ the lawes now confirmed, but in the diſobedience of the people both to the one and to the other. As (not to vſe many inſtances) the Woꝛde of God, and the Statutes of our moſt gracious Soueraigne, do condemne pꝛide and exceſſe, as well in apparell as dice, with all vnthꝛiftie ganning, and pꝛodigalitie of life. Now where there is no regarde to auoyde theſe ſinnes, but that ſo many ꝛunne wilfully headlong to exceede their calling, and to liue at a greater rate then their maynteinance doth extende vnto, How is it poſſible, but that thereby many Ier. 44. 17.

must

must needes be brought to great distresse, want, and penurie. A late writer speaking of a dearth in Germanie, did yeelde this as the cause therof, *Omnes ferè per Germaniam principes egent propter luxum et vanitatẽ, quibus diditi plurima inutiliter absumunt. Vide sue enim vt multa scurris, lndionibus, mimis, parasitis ac musicis largiuntur? Vides ne vt in aulis noctu diuq; edatur et bibatur? vt pauimenta vino madeant? vt plus ebrij isti profundant quàm ingurgitent, plus ingurgitent quàm ferre possint? Tum ad æmulationem quoque dantur vestes, atq; is est principum tumor vt quanto magis egent tanto minus egere videri velint, et idcirco nihil de pompa, nihil de apparatibus remittũt.* What want we haue, must be imputed to our owne abuse of Gods blessinges, when for the prodigall wasting of them, God doth shorten them, & make the heauen as iron, and the earth as brasse. It must be laide vpon our haughtie disobedience of the Law, and not vpon such decrees, statutes, and proclamations whereby the said abuses haue bin so often and so iustly prohibited. And yet if we would duely call to minde how wonderfully people are now multiplyed in euery part of this our realme of Eng-

Hulric. Hutten in aula.

Leuit. 26. 19.

land,

land (by reaſon that although by warre we haue ſomtime loſt ſome men, & by plagues alſo the Lord hath eftſoones corrected vs gently, and as it were ſhaken the rod at vs, and beaten vs with a ſoft hand: yet we haue had no ſuch ciuill warres, and vniuerſall plagues of Peſtilence, Sweates, or other conſuming diſeaſes, which heretofore haue made waſte ouer our whole land) if I ſay, we would duely conſider the great increaſe of people now, in reſpect of that they haue bin in times paſt; and how notwithſtanding, the Lord of his bountifull goodneſſe hath from yeere to yeere, either mercifully prouided for vs within the land, graunting vs ſufficient not onely to ſuſteine our ſelues, but alſo to be helpfull and comfortable vnto others; or els plentifully ſupplyed our neceſſities out of other countries, ſending vs, though peraduenture not ſo much as we haue deſired, yet infinite times more then we haue deſerued: we ſhould rather be enforced to admire and reuerence the great mercies of God, then with vnthankfull mindes to repine and grudge againſt him.

Abraham was compelled by famine to flie out of Canaan into Egypt. Iſaak dyuen to flie Gen.12,10. Gen.26.2.

flie to Abimilec king of the Philistines,
Gen.45.2. and to dwell in Gerar. Iacob forced to
sende his Familie and Asses againe and
againe to buy Corne of Pharaoes seruants.
And although now through want of graine,
we haue in many places endured some pu-
nishment, yet hath it been nothing so hea-
uily layde on, as heretofore it hath been vp-
on many of our forefathers. In the yeere of
our Lord God a thousand sixtie and nine,
men were constrayned to eate Cattes,
Dogges; yea, and mens flesh, in sundry
partes of this land. In the yeere one thou-
sand three hundred and fifteene, some did
eate Horse-flesh, some their owne children:
and in diuers places, when Prisoners came
to be committed which had any flesh vpon
them, they were welcommed with plucking
in peeces, and deuoured halfe aliue. Of
late time, in the dayes of Queene Marie,
many yet can remember how many thou-
sandes in this land, for want of their ac-
customed corne, were glad that they could
feede vpon their bread of Ackornes. But
we (although our people be now in a man-
ner doubled or trebled aboue the number
that were then) yet the Lord of his euerla-

sting

sting mercy, doth still vouchsafe to continue his goodnesse towardes vs: Whose prouidence in thus sustaining vs is as mightie and powerfull, and in a manner the very same that was in the time of the Flood in the Arke of Noah: which though it were but a small vessell, the length but three hundred Cubites, the breadth but fiftie, the deapth but thirtie; yet did the Lord in the same for the space of about a whole yeere together (for so long were they tossed vpon the waters) prouide not for Noah onely and his family, but also for all beastes, birdes, and creeping thinges, two and two of euery kinde. How was it possible to any iudgement of man, that so small a vessell should conteine roome, relieue and succour, for so many, and that for the space of so large a time? And how coulde it be that those beastes and birdes which do commonly one liue of the spoyle of an other, should yet be all both wilde and tame togyther, so long a time in the Arke, and not one deuoure an other. Heere the omnipotent power of God did wonderfully shew foorth it selfe. God multiplyed their foode. God helde his holy hand ouer them. God preserued

Gen. 6.15.

Gen. 7.11.

Gen. 8.13.

them one from praying vpon another, and one from hurting an other. And so miraculous in a maner hath been, and is the prouidence of God to this our Realme of England. It is but a small Arke, but a handfull in respect of other nations: it is with inhabiters nightily replenished: yet the Lord not one yeere (as in the Arke) but from yeere to yeere, and many yeeres hath fauourably preserued vs. And though there be many wylde beastes, amongst which with malcontented mindes doe gape for an alteration, that they may weake their malice on the Saincts of God, which haue their willes inwardly prone, and as it were the kniues in their handes ready drawen, to cut the throates of Gods children: yet the Lord doth so with his power put a snaffle in their mouth, and a hooke in their nostrelles, that they haue not their purpose: The Lordes name be blessed therefore, and the Lord so bridle them euer hereafter, euen for his mercies sake, in his sonne Christ Iesus.

If these brutish natures had eyes to beholde, and hartes to remember, what singular blessinges the Lord hath bestowed

on this ſmall Iſlande, that they could (as Samuel ſpeakeeh here to the Iſralites) conſider what great thinges the Lord hath done for them, they could not but be touched with remorſe and griefe for this their viperous and haynous vnkindneſſe: whereas many other Countries about vs, either haue not the worde of God truely taught, or if they haue it, they haue it eyther with warre or bloodſhed, or (which is as ill) with ioyning together Chriſt and Belial. We may in all peace and quietneſſe freely reſort to the Temple to heare the worde of God and publicke prayer in a knowen language, whereby both hart and tongue may goe together; in which reſpect euery litle Village in this realme of Englande hath a greater bleſſing, then all that large and ample region of Spayne. And whereas other Nations about vs haue continuall broyles and troubles within the land, we ſtand as it were in a gallarie, as the Greeke prouerbe is ἐξω βέλων, *Extra telorum ictum*, where we may beholde them (though to our griefe) bayting and reuting one an others bowels: but we are free our ſelues from thoſe outragious miſchiefes. Wee

1. Sam. 12. 24.

1. Cro. 14. 15.

Lucian. in votis.

feele

Aristoph. in auibus. Plin. lib. 10 cap. 32. Plant. in pœnulo.

feele those ἀλκυονίδας ἡμέρας, *Halcyonios dies*, as the auncient Writers haue obserued, that when the litle birde Halcyon, otherwyse called Alcedo, doth buylde her nest in the Sea bankes, be the Sea neuer so rigorous and stormie before, yet there followeth then a great calme and quietnesse, which continueth till she haue hatched her youug: during all which time, the Shipmen in the Sicilian Seas, do feare no dangers of tempest.

This calme time, this milde, quiet, and peaceable time, the Lord hath graunted to vs, not for a few dayes, but for many happy yeeres together. We enioy that sweete blessing which was in Iurie and Israel in the time of Salomon, To dwell safely euery man vnder his owne Vine, and vnder his owne Figtree, from *Dan* to *Beersheba*: from one ende of the land to the other, euen all the dayes of Salomon. O that we were not become so drunkē with this our prosperitie as to forget that good Lord, which hath giuen this good Land vnto vs! O that we were not like Iesh-run, spoken of in Deutronomie, like the Horse, which being fat and well fedde,

1. Reg 4. 25

Deut. 8. 14.

Deut 32. 15.

doth

fedde, doth spurne and flinge against his keeper, & nourisher! O that we were not lyke the vntamed Heyfar, by reason of our long running in plentifull pastures, to forget to cary the sweete yoke of obedience! O that we coulde make true vse of all the benefites and blessinges of our heauenly Father! that the louing kindnesse of God might leade vs to repentance: that we could (as Samuel speaketh heere to the Israelites) Feare the Lord, and serue him in trueth with all our hartes, and consider what great thinges he hath done for vs: that we coulde Prayse the Lord for his goodnesse, and declare the woonders which he dayly doth for this realme of Englande: Then shoulde the blessing of God still remayne vppon vs, both vpon Prince and people. Then should the Lord continue his mercies in going in and out with our Armies. Then should the Lord eyther make our enemies become our frendes, or throughly turne his hande against our aduersaries. Then should there be amongst vs euery soule ductifully subiect to the higher powers. Then should we in all distresses, with contented mindes,

Ier.31.18.

Rom.2 4.

1.Sam.12. 24.

Psal.107.8.

2.Sam.12. 14.

Pro.16.7.

Psal.8.13.

Rom.13.1.

1. Pet. 5. 7. cast all our care on God, for he careth for vs. Then should we in hart conceiue that assured confidence & trust in the goodnesse of God, that we should faythfully say with Psal. 118. 6. Dauid, If the Lord be on our side, we neede not care what man can doe vnto vs. Psam. 21. 4. Then should the Lord long prosper, and euen for euer preserue that happie Monarchie vnder which we are here so peaceably gouerned, and graunt vs a Kingdome of euerlasting peace in the worlde to come: Which giftes & graces, the Lord of Lords, and King of all Kinges, vouchsafe to giue vnto vs, for the merites of our sauiour Christ Iesus. To whom with the Father and the holy Ghost, one true and euerliuing God, for all his inestimable benefites bestowed vpon vs, be all honour, glory, thanksgeuing, and prayse, now & for euer. Amen.

FINIS.

THE CATHOLIKE PARDON:

given first in *Paradise*, and sithence newly confirmed by our Almightie Father, with many large Priuileges, Graunts, and Bulles graunted for euer: As it is to be seene hereafter.

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